

Onyx Informer

another voice on campus

Northeastern University

June, 1991



Students convene after Paul Robeson Institute Rites of Passage ceremony.

Photo by Beverley Lewis.

AAI celebrates Rites of Passage

By Azell Murphy
Onyx Staff

Approximately 40 excited 3rd and 4th grade boys and their parents gathered at the African-American Institute June 8, to celebrate the youth's Rites of Passage, a ceremony which serves as an outward sign that these boys are creeping closer to manhood.

The maturing youths are part of the Paul Robeson Institute For Positive Self-Development, a program

developed by Concerned Black Men of Massachusetts, Inc. and directed by Northeastern's Dean Keith Motley.

The boys have been working towards this day every Saturday for the past nine months.

You see, while most boys their age are spending their Saturdays watching cartoons, these youngsters are stationed at the African-American Institute learning things like math and science, black pride, and

what it means to be self-reliant and goal oriented. The "Saturday lessons" are given by black men who serve as leaders, mentors and positive role models for the youth, their families and communities.

They will go through a total of four Rites of Passage Ceremonies as they mature, each one concentrating on specific virtues which they will be expected to uphold.

The third grade gradu-
continued on page 7.

New editors continue the challenge of the Onyx-Informer

By Tremaine Maebry
Onyx Staff

As we say a goodbye to Beverley Lewis as she ends her two-year reign as editor of the Onyx, we welcome Byron Hurt and Azell Murphy to the staff as the new co-editors of the Onyx in the fall.

Hurt and Murphy, both middlers and journalism majors are excited to fill the position and are anticipating active involvement from all minorities on Northeastern's campus.

"We want to make this newspaper great, it is not an individual responsibility to make this paper all that

it can be, but the responsibility of all involved on the staff as well as other minority student groups," Murphy said.

Hurt, a three year veteran of the Northeastern football team said "professionalism and organization will be the key factors in the Onyx's success."

Although both editors approach their new positions with enthusiasm and vigor, they have little experience with on-hands journalism.

Murphy has maintained a 3.4 grade point average and is a member of the student advisory committee,

Northeastern News and Society of Professional Journalists.

Hurt has maintained a 3.0 grade point average and is a member of Omega Psi Phi Fraternity Incorporated and a quarterback for the Northeastern Huskies.

"It was very important to me that the next editor of the Onyx is a journalism major. I wanted the paper to continue on in a newspaper format because I think this would do the most service to black students.

"I think Azell and Byron are both capable of the job

continued on page 7.

Policies questioned by expelled student

Beverley Lewis
Onyx Staff

every effort to notify the students was made by the university.

"The students were properly notified individually and to satisfaction of the individuals and to Phi Beta Sigma," said Hulsey.

The former student said Vetstein told him that it would be in his best interest not to pursue the case any further because of other charges that might arise that could get the students "in over their heads."

Vetstein was unavailable for comment.

According to the former student, he wasn't present June 9, 1990 when the incident occurred at his 15A Hubbard St. apartment in Jamaica Plain and was apparently unaware that the police were looking for him as a key witness in the case until Northeastern News broke the story in their June 5 issue.

Members of the Sigma Dove organization, a little sister group of the Phi Beta Sigma Fraternity, held a party on the night in question at the Jamaica Plain apartment without authorized consent of the fraternity or the alleged witnesses, sources said.

Todd Franklin, a former Northeastern student, and Edward Pean, a University

continued on page 7.

Inside the Onyx Informer

▲ Onyx-Informer History an overview page 5

▲ Boston's Spice WRBB's Top 35 page 5

▲ Remembering Malcolm X Spotlight page 4

▲ True descendants focus page 3

▲ Challenging education Speaking Out page 2

editorial

Co-editors map plan for Onyx

As co-editors of the Onyx it is our goal to provide Northeastern's minority student population with a solid newspaper which addresses the issues and concerns of its readers.

During the past couple of years, the Onyx has been a voice on campus which too few students have taken pride in. We hope to change that mindset.

We hope to broaden the Onyx's scope to make it a more informative and appealing paper by giving the paper more substance and variety. In doing so, we hope to create a paper which African-American students will not only feel good about but also feel as though the Onyx is serving as their eyes and ears on campus.

It is our intention to serve Black student organizations through significant event coverage and profiles which, we hope will encourage student involvement in our organizations.

We look forward to the challenge which lies ahead of us and will do our best to maintain the paper's commitment to African-American students at Northeastern University.

— Azell Murphy and Byron Hurt

Up, Up, You Mighty Race

By Byron Hurt
Onyx Staff

As a child entering the public school system in a diverse suburban environment, my parents were very concerned about my preparation. Was I equipped with the skills necessary to achieve? How well would I adapt to my social surroundings?

Looking back at all of this now as a college student, I was unaware of all these concerns that do and should go through the minds of all parents. My concerns at that time of course, was play—would I get enough of it? What would I bring in for show and tell? Obviously, these concerns by parents and students should transcend deeper than what the surface shows.

By whom, where, and how our African-American children are being educated is now becoming a question that many African-Americans are being told to ask. Our inner-city classrooms are largely being occupied by African-American students who are thought not to be as valued as those who are being schooled in majority white, private suburban schools that provide the best that an education has to offer.

Today we now face two different forms of educations. According to a recent Report of the (New York) Commissioner's Task Force on the Education of Children and Youth At-Risk, "one of those educations encompasses effective schools holding high expectations for their students located in affluent or stable communities; the

other, ineffective schools which communicate low expectations and aspirations for their students who are not given a full opportunity to succeed." The result of this, according to the New York State Task Force, would be society's acceptance of two unequal educational systems creating a "permanent underclass" in both New York State and the nation. If the majority of these "ineffective" schools are serving mostly African-American and Latino children, than that means that a large part of the children they educate would be severely affected.

As an African-American community, we cannot allow our children to become a fixture in the "permanent underclass." We can't wait for the dominant society, or those in power, to decide whether or not our children are valuable enough to provide more than adequate classrooms, books, teachers, and curriculum.

Our African-American children will one day be a valuable part of society, and they can only be valuable if they are given the same opportunity to learn and achieve as white, suburban kids have. We have to instill and emphasize the significance of success at an early stage of our children's lives and scorn heavily those who fail, encouraging them to strive to do better.

If the majority of our children's classrooms are going to be filled with beautiful brown faces, let's push— or better yet— demand the funds necessary that would make the classrooms, and more significantly, the schools more

conducive to learning at an early age.

If the majority of our children's classrooms are going to be filled with beautiful, valuable brown faces, let us, the parents of the so-called "permanent underclass," push to implement a thorough curriculum of African-American studies from kindergarten through twelfth grade so that our children can understand the importance of who we are and the significant role that black men and women have played historically, politically, and socially.

We should implement this not only in the inner-city schools, but in all schools around the nation so that every student, black and white, can better understand the African-American experience and all that we have contributed to this world. That, along with a conducive learning place and a positive sense of self as they enter school, should harness our children with the notion that they can achieve, and that they should achieve. It is important for them to know that others who came before them did just that—achieved!

Our children can be prepared whether inner-city and predominantly minority, or integrated and suburban or rural. I was one of those suburban kids, and I was equipped with the skills to achieve and I did adapt to my social surroundings. But if it weren't for my parents preparation and care, maybe I too would be a fixture in the "permanent underclass."

...YOU CAN ACCOMPLISH
WHAT YOU WILL.

Marcus Garvey

Need I say more...

At the beginning of this quarter I was questioned in a public forum about the legitimacy of the Onyx. I carefully thought about the purpose of the publication and the value of news coverage.

I was told that the Onyx only covers black events but I truly believe there is no such thing as black news or white news.

How can a newspaper serving 30,000 students at the nation's largest private university in the country literally ignore a large percentage of its students?

Last month at the start of Unity Week, a series ran in the *Northeastern Daily News* on apathy. During that week the African-American Institute held a forum on apathy which was ignored by the *News*.

The *News* ran Unity Week events in their Calendar section but failed to cover any of them. They did however run a front page picture of the Unity Week basketball game.

When a black journalism professor returned from Iraq after being on the front lines for four months the *News* has never, to this day, contacted him to do a follow-up story.

The *News* somehow never fails to put the rape story connected to a black fraternity on campus across its front pages week after week.

The *Northeastern Voice* printed Northeastern's counseling and testing centers on campus and conveniently forgot the services provided at the African-American Institute to aid black students on this campus.

When the *News* printed a story on Rosa Parks all they could think to say about her in the first line of the story was that she is "an old black woman," I knew there was a crisis.

I ask you, is there a need for the Onyx?

OnyxInformer

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The views expressed in "Letters" and "Speaking Out" are those of the author and not necessarily those of the administration of Northeastern University or the Onyx Informer Editorial Board.

If it's not Heaven...

By Lord Sincere
of Cell Block 19
Special to the Onyx

The book "What and Where is Hell," was written by a black man, born in the Sudan in 1945, known as Shaik Isa Al Haadi Al Mahdi.

Rather than a dry lecture style dissertation Shaik Isa chooses a question/answer format for his book. In this text the author attempts to expose the physical things of this world for what they are, and put them in perspective, while embracing the timelessness of an afterlife the majority of the Earth's populace is ill-prepared to face.

In an attempt to illustrate the dilemma of society's materialism, reference is made to the play "Faust" by Christopher Marlowe which was made into the motion picture "Dr. Faustus."

In this play Dr. Faustus, a German magician and aspiring alchemist, sells his soul to the Devil, known as Mephistopheles, in exchange for wealth and worldly experience. Mephistopheles even goes as far as to tell Dr. Faustus of how he had once dwelled among the Heavens, within the order of the Angelic Beings, but rebelliously turned away from the laws of the Most High Creator. Subsequently due to this insubordinate behavior he was cast down from the Angelic Realm to the physical plane for an everlasting hell of malcontent and misery.

Struck by the shock of this

revelation Dr. Faustus replied, "You are not in Hell now," Mephistopheles then answered, "Where is Hell?... anywhere heaven is not. This is Hell to me right here because I was in Heaven. I must go to this Hell because of my non-repentance to the Sustainer... Hell is under the Canopies of Heaven. Wherever I go I am constantly tortured."

Faustus lived a life of lavish luxury, outlasting his peers well into the next century. In all this time though he never once sought forgiveness from his Sustainer till the day when his brief respite had come to an end. Lost within this ephemeral world of wealth, knowledge, power and love, Dr. Faustus had neglected to contemplate the eternal resting place of his soul, which he had promised the Fallen Angel Mephistopheles. On this final day Faustus then cried out to the Creator for deliverance from his dread fate.

At this same time the floor underneath him then broke open to the fiery blaze of a Hell where scorched hands then dragged him down to the sulphurous pit, while Mephistopheles watched unblinking in silence, as another hapless miscreant reaped the seeds of a life sown in extravagance.

According to Shaik Isa this story bears vast similarities to the future that many shall face.

With regards to the question posed in the title of the

book, Shaik Isa writes, "Hell is what you make it" or imagine it to be. You condemn yourself to this destiny by your own deeds of negativity. In death this negativity weighs down the soul with its own past experience.

This life experience fills the spiritual heart with your own past deeds, and you are tortured by your own imagination, from the labyrinth of the mind which you have cultivated. The ignobility of ones own past life weighs heavy upon the balancing scales of the soul in judgement. Unless so much as an atom's weight of good is achieved, to outweigh the negativity, punishment is met. In the words of the Shaik, "You are not punished for your sins, you are punished by your sins," and this state is only permanent if you make it so.

The Shaik goes on to describe the seven energy centers within the body known as Chakras. He expands on this knowledge by describing the 12 occult nerves of the brain and their relation to the pineal gland and 33 spinal nerves which make up the spinal column (the last 2 of which being spiritual). He also explains how these 33 nerves are allegorically representative of the 33 rungs in Jacob's Ladder of the Bible, which one must climb in order to reach spiritual perfection.

If this book's concept sounds like the motion picture "Jacob's Ladder", in my opinion, this is no accident. From my point of view, this book was most definitely the inspiration for



On June 8, Carter Field, in Roxbury, was filled with the music of WRBB, the laughter of children, and the smell of burgers and hotdogs on the grill.

The Northeastern Black Student Association did its best to show the Roxbury community how much it cares about black youth. As NBSA says goodbye to former president, Kyle Lewis, they have elected Junior Quan Smith.

A dance contest, pony rides, volleyball, kickball, and lots of other games kept volunteer Northeastern students, and children, busy from 12 p.m. until 6 p.m. "Homey the Clown" made a special appearance along with one of Boston's best clown face painters. NBSA plans to continue its positive efforts in the future. They have demonstrated that a college career doesn't separate us from our community.

Photos by Roger Davy

the movie which was made. The esoteric knowledge contained in this book is a gift of wisdom from Shaik Isa, an elder of the Sufi order, finding its origin in this order which was founded by Enoch thousands of years ago at the junction of the Blue and the White Nile.

Shaik Isa, the author of over two hundred books of a

scientific and religious nature, in my humble opinion, is the premiere erudit of this day and time, to whom I am a loyal acolyte.

May the Sustainer of the Boundless Universe protect him.

Because of a computer error this story ran in the previous issue in an incomplete form.

Who are the true descendants?

By Idris Abdullah Muhammad
Onyx Staff

On the 1991-92 Northeastern University Financial Aid Form a reference is made of the peoples of North Africa as white. This is obviously an attempt to steal the history of North Africa from the Black African people, the true authors of civilization.

When speaking on the topic of North Africa we must always remain cognizant of the fact that we are dealing with the crux of civilization from whence all others spread. Therefore, we must also be aware that ethnic jealousies are bound to arise, as in the case with the Northeastern University Financial Aid Form.

Due to the fact that North African Civilization

was advanced, at a time when in Europe they were still in dispute as to whether the world was round, we can conclude that the culture of North Africa was the envy of all who knew its grandeur. The issue of envy was the case in the past and is still the case today.

The Blackness of the Nubians of North Africa has been documented since the dawn of civilization. For example, Herodotus, a man known as the Greek "father of history" described the inhabitants of North Africa as being "burnt skinned, wooly haired, flat nosed and thick lipped." This is a European historian who also bore witness to Nubian features of the peoples of North Africa.

These facts can also be

reinforced through the names of the lands and countries in the area of North Africa. This is possible through the mother tongue of Arabic and many of its dialects such as Hebrew and Swahili. For example, the Swahili word for black is "aswad." This word is from the same root as the word Sudan. You can hear it "swad-Sudan," same word meaning black. Arab, has a dual meaning.

"Ah" from Allah meaning "life" and "Rab" from "Rabbi" or "Raboni" meaning "lord." The second meaning is from the Hebrew word "Ibri" meaning to crossover which is what the word Hebrew means. This is in reference to the black people of Asia who crossed the Red Sea into Africa. As Saudi Arabia means "blacks who crossed

over" as well as "black life lords." So you can see the etymological basis of many of the words from our Arabic mother-tongue as well as its dialects bears witness to the blackness of the Nubians of North Africa.

So therefore we must realize that the usurpation of knowledge has been a major preoccupation of the European since his realization that he is not the author of civilization and takes pity on his dilemma, as we destroy his lies.

This story ran in the March 1990 issue of the Onyx, but no change has

come as of yet and the same

definition of white remains on

this year's financial aid form.

THE U.S. OFFICE OF CIVIL RIGHTS REQUESTS THAT SCHOOLS REPORT ENROLLMENT BY SELECTED MINORITY GROUPS. THIS IS TO DETERMINE COMPLIANCE WITH THE CIVIL RIGHTS ACT OF 1964 AND THE CONTINUING ELIGIBILITY OF NORTHEASTERN FOR FEDERAL FUNDS, SUCH AS STUDENT FINANCIAL AID.

CODE APPROPRIATE BOXES BELOW

AMERICAN INDIAN OR ALASKAN NATIVE 0

BLACK (NOT OF HISPANIC ORIGIN) 0

ASIAN OR PACIFIC ISLANDER 0

HISPANIC 0

OTHER MINORITIES - NOT COVERED EXPRESSLY BY SPECIFIC CATEGORIES, AND FOREIGN NATIONALS WITHOUT PERMANENT VISAS 0

WHITE - (NOT OF HISPANIC ORIGIN) INCLUDES ALL PERSONS HAVING ORIGINS IN ANY OF THE ORIGINAL PEOPLES OF EUROPE, NORTH AFRICA, MIDDLE EAST OR THE INDIAN SUB-CONTINENT 0

Remembering Malcolm X

By Robert L. Hall
Special to the Onyx

The concerns of Charles Mingus and Malcolm El-Hajj Maliki El-Shabazz make many connections. Mingus's views of the role of business structures (recording companies, booking agencies, etc.) in keeping him and other politically alert jazz musicians unemployed or underemployed provide case examples of the image of American cultural and economic exploitation of blacks so vividly painted in Malcolm's masterful rhetoric.

The jazz world from the 1930s to the 1960s was a world with which Malcolm was intimately familiar. At Boston's Roseland Ballroom he heard and danced to the sound of Basie, Lunceford, Calloway, Hampton, Ellington and others. He also popped his shine rag on their shoes and, occasionally, sold them to his saxophone-playing partner, Shorty, took a fall and

"Detroit Red," as he was sometimes known (to distinguish him from Red Foxx with whom he washed dishes and shared rooftop accommodations in Harlem) was born Malcolm Little on May 19, 1925 in a hospital in Omaha, Nebraska.

Growing up in East Lansing, Michigan, Malcolm's aggressive and race proud father was harassed and probably killed by a Klan-like white supremacist organization known as the Black Legion. Malcolm was a mentally alert and academically excellent youngster whose ambitions to become a lawyer were stunted by the stupid and insensitive remarks of a junior high school counselor.

After moving to Boston to live with an aunt, Little became an accomplished street hustler and second story man (a specialist in breaking and entering). Eventually he and his saxophone-playing partner, Shorty, took a fall and

served time at Norfolk prison Colony in Massachusetts.

It was at Norfolk, which later generations of black inmates call "Malcolm's Womb," that he encountered the philosophy of the Honorable Elijah Muhammad and it was there that he was reborn, re-educated, and retooled for his tasks as an exhorter, first of black nationalism and later of anti-colonial internationalism.

Americans were not oppressed because they were Methodists, Baptists or even Muslims, but for more profound and widely-shared reasons.

The assassination of Malcolm El-Hajj El-Shabazz in Harlem's Audubon Ballroom on February 15, 1965 remains a subject of intense controversy in some quarters. Many black and white activists in the 1960s (familiar with FBI infiltration of civil rights

CIA activities in domestic social movements do not help to allay those conspiratorial notions. Much more study and debate needs to be conducted before we will understand the collective forces which resulted in the assassinations of Malcolm X, Martin Luther King, Jr. and others in the 1960s.

Malcolm was a complex individual whose search for meaning and a way out of the American race madness led him along many paths. If we are to understand the meaning of his life we must understand all of these pathways—why he took them and what he learned from them.

Most college students of my generation (1965-69) read *The Autobiography of Malcolm X* (written with the expert aid of the now-famous Alex Haley), but I have grown distressed with the number of contemporary students who have not read it. Malcolm's story is not only one which every American needs to understand, but a story which has to be reread and a life that has to be reexamined periodically for its rich mine of insights in the light of constantly changing conditions.

He argued . . . that religion was a private matter and that Black Americans were not oppressed because they were Methodists, Baptists or even Muslims, but for more profound and widely-shared reasons.

After being one of the most effective exponents of the Nation of Islam, Malcolm X broke with the Nation and articulated a position which essentially separated religion from politics. He remained a Muslim as he perceived that faith on the heels of a pilgrimage to Mecca whose impact on him remains obscure.

He argued, in his last year, that religion was a private matter and that Black

and black nationalist groups) almost reflexively presumed that "The FBI killed Malcolm." Or, failing that, the CIA. But, like other political assassinations in the '60s, commissions and courts of law failed to find evidence of conspiracy. But the activists and many elements in the larger public remain totally unconvinced.

Recent revelations of the excessively zealous FBI and

history . It is now time that the true Kings and Queens of this world make more of a active effort to reclaim what is rightfully ours. How? Well, as Kwame Toure (formerly Stokley Carmichael) briefly said, "...through organization!"

The chains of mental slavery which still exists today in this dreadful society surpasses all bondage in which our people escaped. To all the black seniors who are leaving this establishment I say, keep in mind— we learn by observation and participation. Far too many Africans are leaving college with the intention of being served by their community, instead of the serving their community.

Go out and be the leaders that you are. Live to your potential and don't let anyone deny you of what is yours. Remember the past, and with knowledge of today, design the future.

"TURN ME LOOSE"

Nothing Succeeds Like Success

By Anthony Maurice Williams
Onyx Staff

We use knowledge as both tool and weapon to destroy all that is standing in the way of our progress. Our exploitation by the capitalist system is so great that the minds of the masses are designed to believe that the Africans, in this current oppression, have a self-inflicted hate.

History has clearly shown us that freedom (which is God given) will only be acquired from the oppressor when demanded from the oppressed. At various points in the game it becomes a question of identity. Once those oppressed completely identify with the oppressor, they will remain oppressed forever.

This is evident in this society. American capitalism conditions Africans into believing that they are American. When America has a problem, they send silly Africans who believe they are American to defend their country. These silly people are actually prisoners of war in their own country.

I roam among a nation of sleep walkers. People who live, but don't perceive or at least demonstrate some type of effort to peer through the shadow of darkness; to broaden our horizons and to help remove the cover of ignorance which envelops our people. We all must begin to properly utilize knowledge.

Prompt action, along with other tools of intellect is necessary to start a mental revolution in this country. There is no deep pain were there is no deep love. I love my people deeply and it hurts to see our communities fall because of pressures from this existing Capitalist system.

Barbaric tactics by those in charge of the American government has abused the African, and other races as well, over the course of

Let a new earth rise. Let another peace be written in the sky. Let a second generation full of courage issue forth; let a people loving freedom come to growth.

— Margaret Walker

Rosa Parks receives award

By Lord Sincere
of Cell Block 19
Special to the Onyx

The First Amendment Committee presented civil rights leader Rosa Parks with the 1991 Louis P. and Evelyn Smith First Amendment Award. Parks was met with rousing applause in Northeastern Blkman Auditorium.

The event was organized by W.E.D. 19, Inc. in conjunction with For Her, a local panel including Rev. Dr. Ell Dyett, Mayor W. M. L. Flynn, Elton Lewis and Stephen Curry, moderator and vice president of the Ford Hall Foundation.

Rev. Dr. Ell Dyett, chairperson of the W.E.D. 19 Forum, told the audience, "Rosa Parks' commitment to the cause of justice and equality centered around the issue of not running away from life's hardships and struggles. This level of commitment is of paramount importance and well exemplified through Parks."

By refusing to give up her seat on a bus in December 1955, Parks was able to aid the spark of the Civil Rights Struggle.

Dyett, curator of the Boston Council of Black Achievers, expressed the need for social change by highlighting his experience at a South Boston Service Station approximately 2 weeks prior. He was refused admittance to the bathroom. He told of how he watched from his car as a white customer was given access to the bathroom and another black patron was refused admittance. Lewis, founder and Artistic Director of the National Council of Afro-American Artists and an old Garveyite Pan-Africanist highlighted the issues of patience and courage which Parks must have dealt with favorably.

She also spoke of the fear of the policeman's "bullets, billyclubs and mean spirits" which Parks must have had to confront in her own life as she stepped from the quiet life of an Alabama citizen to the forefront of the movement.

In addition, Lewis said the fact that the hardships of the struggle must be retold to the children so that they know the reality of the lynchings and other brutality which blacks had to endure.

focus

By Tremaine Maebry
Onyx Staff

There has been much controversy in the last few weeks over the recent decision of the Supreme Court regarding abortion. In light of their decision, federally funded clinics and institutions are prohibited from mentioning abortion as an option to women and are forbidden to use federal funds to perform these practices.

Although discouraged by most major religions, induced abortions, the procedure intended to terminate a suspected or known pregnancy, has been practiced in every culture since ancient times.

Most eastern European countries legalized abortion during the early 19th century. The USSR legalized abortion in 1920, Japan in 1948, and Great Britain liberalized its abor-

tion statute in 1967. If most of the world's population live where abortion is either legal or conducted openly, why has abortion (or the very mention of it) been shunned in our democratic and liberal society?

Supreme Court cases such as *Roe vs. Wade* and *Doe vs. Bolton* have, in the past, created a path where the decision of abortion was left to the woman and her physician. Since the 1973 rulings of these cases, tougher and restrictive laws have been imposed on women and their right to have a safe and legal abortion.

Due to the increase of induced abortions, more than 60 percent of abortions were preformed in hospitals in 1973, but more than 70 percent were in freestanding clinics in 1980, about half of which were out-patient proce-

dures and federally funded.

Legalization has raised the brows of moral debaters for some time now. These right-to-life activist believe that life begins at conception and that abortion is the intentional killing of a human life and thus morally wrong. The counter-part to this position is the pro-choice stance. They believe that human life begins when the fetus can exist outside of the womb and is therefore morally acceptable to terminate the pregnancy. Both movements have lobbied on constitutional amendments; one for the rights of the unborn and the other to protect the rights of women.

Supporters of liberalized abortion laws also argue that legal abortion is safer to the woman than illegal abortion and relieves the psychological and social problems associated with bearing an unwanted child.

Evolution of the Onyx-Informer

Beverley Lewis
Onyx Staff

thought this was the most constructive way for them to vent their frustrations. The Northeastern Onyx was born Nov. 3, 1972.

The Onyx developed from an original black newsletter named Panga Nyeusi. The name Onyx was chosen for the publication because of the nature of the Onyx stone. In its natural state, the stone throws off bands of colors.

"It was the feeling of the founding members that the stone had some relevance for everybody depending on the angle you look at it... Thus the Onyx represents all of our history, heroes and experiences and all the colors of the black rainbow," wrote Tony Robinson, one of the editors of the Onyx, in a 1983 publication.

continued on page 7.

WRBB TOP 35 "BOSTON'S SPICE"

| THIS WEEK | LAST WEEK | SONG | ARTIST |
|-----------|-----------|----------------------------|-------------------------------|
| 1 | 2 | DERELICT.../POP GOES... | 3RD BASE |
| 2 | 1 | I WANNA SEX YOU UP | COLOR ME BADD |
| 3 | 5 | CASE OF THE P.T.A. | LEADERS OF THE NEW SCHOOL |
| 4 | 3 | YOU CAN'T PLAY WITH... | YO-YO |
| 5 | 4 | HOMIEY DON'T PLAY DAT | TERMINATOR X |
| 6 | 7 | WHO ME?/HUMRUSH | KMD |
| 7 | 6 | PLAYGROUND | ANOTHER BAD CREATION |
| 8 | B | I SURRENDER | LOVE & LAUGHTER |
| 9 | 12 | RING RING.../AFRO... | DE LA SOUL |
| 10 | 22 | MOTOWNPHILLY | BOYZ II MEN |
| 11 | 9 | SLOW DOW OR...GET BUSY... | BRAND NUBIAN |
| 12 | 13 | NEW JACK CITY | GUY |
| 13 | 11 | RAMPAGE (REMIX) | EPMD |
| 14 | 14 | DON'T GO | EN VOGUE |
| 15 | 10 | RISE -N- SHINE | KOOL MOE DEE/KRS/CHUCK |
| 16 | 18 | LOUD AND HARD TO HIT | YOUNG BLACK TEENAGERS |
| 17 | 18 | STEP TO ME (DO ME) | MANTRONIX |
| 18 | 21 | GET BIZZY | GREYSON & JASUN W/ SLICK RICK |
| 19 | 17 | THE CHUBBSTER | CHUBB ROCK |
| 20 | NEW | SUMMERTIME | DJ JAZZY JEFF & FRESH PRINCE |
| 21 | 23 | O.G. ORIGINAL GANSTER | ICE-T |
| 22 | NEW | FOR THE LOVE OF... (REMIX) | TROOP/LAVERT/LATIFAH |
| 23 | 25 | GOTTA HAVE MONEY | ED O.G. & DA BULLDOGS |
| 24 | 18 | SHE'S DOPE | BELL BIV DEVOE |
| 25 | NEW | GIRLS | 3 GRAND |
| 26 | 20 | DO WHAT I GOTTA DO | RALPH TRESVANT |
| 27 | 24 | YOUR LOVE | KEITH SWEAT |
| 28 | 15 | WHATEVER U WANT | TONY TONI TONE |
| 29 | NEW | ARE YOU WIT ME | SON OF BAZERK |
| 30 | NEW | GYPSY WOMAN | CRYSTAL WATERS |
| 31 | 32 | DO ME RIGHT | GUY/HEAVY D |
| 32 | NEW | IT COMES FROM BDSTON | RONNIE RUFF |
| 33 | 35 | I CAN'T WAIT ANOTHER... | HI-5 |
| 34 | 27 | HEAVEN | RUDE BOYS |
| 35 | 28 | MAIN COURSE | FREDDIE JACKSON |

| THIS WEEK | LAST WEEK | ARTIST | ALBUM | CURRENT CUTS |
|-----------|-----------|-----------------------|---------------|--------------------------|
| 1 | 1 | NEW JACK CITY | SDUNDTRACK | CITY, HUSTLER, SEX |
| 2 | 2 | BRAND NUBIAN | ALL FOR ONE | SLOW, BUSY, X MINOR, ALL |
| 3 | 5 | TERMINATOR X | VALLEY... | BLUES, HOMIEY, FURTHER |
| 4 | 3 | ED O.G. & DA BULLDOGS | ...KID... | MONEY, BUGABOO, HAVE IT |
| 5 | 4 | BDP | LIVE HARDCORE | REGGAE, JACK, MY PHIL... |
| 6 | B | EPMD | BUSINESS... | MANSLA..., GIVE, RAMPAGE |
| 7 | B | BELL BIV DEVOE | POISON | SMILE AGAIN, DDPE, KNOW |
| 8 | 9 | KMD | MR. HOOD | WHO ME?, HUMRUSH, NITTY |
| 9 | 10 | GUY | THE FUTURE | DO ME RIGHT, CHILL |
| 10 | 7 | LL CDOL J | MAMA SAID... | MAMA SAID, MURDER |

TOP 10 ALBUMS

Do you believe that human life is the most precious gift of all?

Do you think it is worth fighting for?

Do you want to work to secure the "right to life" of every human being?

If your answer to all of these questions is

YES. . .

Northeastern University Students For Life
is the student activities group for you.

We seek to educate the Northeastern Community on such Right to Life issues as:

- abortion
- euthanasia
- genocide & infanticide.

NU Students For Life sponsors debates, lectures, teach-ins, and many other events throughout the school year. We also attend Right to Life rallies in Boston and Washington, D.C.

**For more information stop by
the Student Activities Office
in 255 Ell Center.**

spotlight

Onyx-Informer history

Continued from page 5.

Ted Thomas was the first editor of *The Northeastern Onyx*. The beginning issue was in a magazine format and opened with a dedication page reading:

"For black students scattered throughout the colleges of America; for the Black incarcerated; the Black youth; the Black aged; and for the Black grassroots wherever they may be - *The Northeastern Onyx* is dedicated to you."

Thomas wrote in an editor's note in the first issue that *The Northeastern Onyx* was the first attempt by black students at Northeastern University - most notably members of the Onyx staff - to produce a magazine of poetry that speaks, in particular, to the 30 million, or so, black people in America...

The collection of poetry in the early editions of the Onyx were militant. Poem topics ranged from thoughts on the minds of black students such as loneliness, depression, hope, strength, self-awareness, revolution, confusion, God, sex and family. The magazine ranged from 24 to 32 pages and the cover wore the traditional black American flag of red, black and green.

Following Thomas' edi-

torship Michael Frisby, a journalism student at Northeastern was recruited by Media Advisor Ken Edison. Frisby served as editor from 1975 to 1977.

Frisby changed the focus of the Onyx to that of a newspaper.

"I turned it into a journalistic tool. I worked at the [Boston] *Globe* on co-op and worked at *Northeastern News* so I had a strong journalism background before I became editor," Frisby said.

Under the direction of Frisby the Onyx was much less radical but still maintained a black consciousness. The paper contained occasional poems and essays but had a much more clean, professional feel than previous issues of the Onyx.

"The people that I recruited became more involved. They were students that were serious about careers in journalism. Jesse Harris was my assistant editor at the Onyx and he is now a copy editor at the [Boston] *Globe*.

"Terry Caldwell is another example. She now works for a Boston television station," Frisby said.

Frisby smiled as he told of his pride when he took a copy of the Onyx to the

get an A+ in math," bragged one fourth grader.

"It helped me get first place in the Science Fair," another boy gleamed.

Arnold Dobson has a 10-year-old who is part of the program. "The program gives Kyle (Dobson's son) a chance to see black men in a different light than as portrayed on television," he said.

"It gives him a chance to come in contact with black men who are lawyers and scientists. The program teaches black heritage which is important because the black community does

Boston *Globe* where he worked on co-op. Then Sunday editor Ted Leland sent the copy back to Frisby with a note saying the paper looked as good as any college newspaper he had seen.

"The most memorable issue of the Onyx that I can remember was an issue that we did with Alex Haley on the cover. This is when 'Roots' was big and Haley

The name Onyx was chosen for the publication because of the nature of the Onyx stone. In its natural state, the stone throws off bands of colors

came to Northeastern. We had a big color picture on the front and that was a major coup at the time," Frisby said.

During Frisby's editorship the Onyx was published biweekly and ranged from 16 to 24 pages.

Frisby, now a political reporter at the Boston *Globe*'s Washington bureau, said the Onyx helped him gain a better sense of his culture combined with his love for journalism.

After Frisby's editorship, the Onyx attached a tag to the banner naming it the black student voice of Northeastern University. Anthony Jenkins became editor and printed stories on the election of Jimmy Carter, campus news, graduate school information

not learn much about their history in school."

All of the men who show up at the African-American Institute on Saturday mornings to serve the youth have one thing in common; they love and care about the youth and realize their potential.

"I believe that our improvement as a people starts at a young age," Harold Thomas, a tutor said. "Older people tend to be stuck in their ways so it is up to us to try to make an impression on the young ones."

▲ Editors
continued from page 1.

and if they work together the paper will be a success," said Lewis.

Looking back on her editorship at the Onyx, Lewis realizes that the Onyx has come a long way, but has an even longer way to go before it reaches its full potential. The new editors, and staff face the

and notes from President Ryder and other university administrators on the success of the Onyx.

After Jenkins' editorship, the Onyx began sporadic publication. There were no particular deadlines and issues were sporadic. By the spring of 1978 the Onyx published again. The 16-page issue covered speakers at Northeastern and campus news issues.

By the fall of 1978, the Onyx dropped Northeastern from its banner to create a more independent

36 pages of campus news. The Onyx became a broadsheet in June 1986. The issues were sparse and content dull. In December 1987, the Onyx looked like a newspaper but the content was opinion and not journalistic.

Northeastern Media Advisor Mark Woodhams recalled the life of the Onyx since he became advisor in 1984.

"The Onyx had a newsletter-magazine style. Fifteen or 20 years ago when the Onyx began, students were more politically active. The Onyx seems to have lost that focus," said Woodhams.

"It could be that students aren't as active. When I came here in 1984, the Onyx had a \$13,000 budget. They never used all the money so it has since dropped to about \$6,000."

As current editor, I began monthly publication in September 1989 and the Onyx took another face. The banner now is a script drop shadow to create a '90s feel for the paper and the tag line underneath the banner reads: "Another voice on campus"

The purpose of the change was to change the perceptions about the Onyx and open the door to all minority student groups.

The struggle to keep writers continues. Woodhams put it best by saying that the Onyx needs a few good students with fire in their bellies.

▲ Robeson

continued from page 1.

ates focus on learning the virtues of justice, fortitude and courage. The fourth graders, who were celebrating their second Rites of Passage, are expected to exemplify discipline, brotherhood and direction.

Through the Paul Robeson Institute for Positive Self-Development, CBMM had defined a way to teach these youngsters moral excellence as well as scholastic excellence.

"Coming to the Institute on Saturdays helped me to

get an A+ in math," bragged one fourth grader.

"It helped me get first place in the Science Fair," another boy gleamed.

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▲ Court

continued from page 1.

of Lowell student, are being charged with the rape. Phi Beta Sigma has been banned from campus, charged with cover-up of the June 9, 1990 incident and for having a little sister organization.

The expelled student said that to date he has never been formally contacted by

the police, the university or by the media in connection with the rape case.

The student questioned the University Court jurisdiction over the students. According to the expelled students, they weren't attending Northeastern when the incident happened. Sources said at least one of the students left Northeastern during the winter quarter prior to the incident.

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and if they work together the paper will be a success," said Lewis.

Looking back on her editorship at the Onyx, Lewis realizes that the Onyx has come a long way, but has an even longer way to go before it reaches its full potential. The new editors, and staff face the

challenge of raising the Onyx's consciousness and gaining the trust of Northeastern's black population.

It has in retrospect covered issues dealing with African-Americans, but has failed to constitute a forum by which all minorities on

campus is involved and represented.

"I have spoken to people who aren't as aware of the paper as others. They don't feel that it is important to read the Onyx because these issues don't concern them," said Murphy.



Look for us
this summer!

*Education is our
passport to the future,
for tomorrow belongs
to the people who
prepare for it today.*

— Malcolm X



*The Onyx
congratulates
all black seniors.*